VOL. 2 No. 4

JUDO

QUARTERLY BULLETIN
JANUARY, 1947

THE BUDOKWAI
15, LOWER GROSVENOR PLACE
LONDON, S.W.1

TWO SHILLINGS

THE BUDOKWAI,

Founded 1918.

GENERAL COMMITTEE :

R. A. HOARE.	G. KOIZUMI.	E. H. MOSSOM.
J. F. DUFF.	R. HOLLMANN.	J. TURNER.

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R. A. HOARE.

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Maintenance Stewards :

M. F. FAYERS. A. FLEETWOOD.

Editor :

Miss E. RUSSELL-SMITH.

DOJO HOURS :

		Dojo Stewards on Duty.
Mondays ..	6.30—9 p.m.	L. G. HUNT ; J. A. FROST.
Tuesdays ..	„ „	Miss E. RUSSELL-SMITH ; D. P. MANN.
Wednesdays ..	„ „	P. SEKINE ; W. D. RAE.
Fridays ..	„ „	A. DELPIANO ; F. P. KAUERT.
Saturdays ..	3—5 p.m.	G. GRANT.

1947

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CLUB NEWS

Country Members.

The Committee have decided to establish a new membership for judoka who do not live in London but would like to be associated with the Budokwai. The subscription will be £1 1s. 0d. a year. Country members will be entitled to come up for grading : they will not have a vote at the General Meetings of the Club but neither will they share the liabilities of ordinary members for the Club's financial position. Country membership will also be open to judoka living in other countries.

French Members.

The first to be enrolled as one of the new country members was Monsieur R. Sauvenière, of Paris, who has been Chief Instructor in Judo to the French Police and Gendarmerie. Monsieur Sauvenière visited the Budokwai during the second week in December and was graded 3rd Dan. He was warmly welcomed by all members who had the pleasure of meeting him and who, having seen the energy and agility he displayed on the mat, began to have a fellow feeling for the criminal classes on the other side of the Channel. The women members are particularly grateful to Monsieur Sauvenière for attending on Ladies' Night and practising with them all in turn.

Monsieur Jean Zin, a former pupil of Monsieur Sauvenière, who is a police instructor at Marseilles and also wishes to be associated with the Budokwai, is also being offered country membership. Monsieur Zin has been informed that on the report of Mr. Ken Friedman, the Budokwai would be prepared to recognize him as 1st Dan.

French Judo Federation.

Mr. Koizumi has been invited to take part in the technical direction of the French Judo Federation. There are great and obvious difficulties in undertaking responsibilities in organisations framed on different lines from the Budokwai and with which, owing to distance and the present obstacles to foreign travel, it is almost impossible to maintain close contact. It is thought that the best way of meeting the situation may be to offer country membership with grading on Budokwai standards to individual French judoka who wish to enrol in the Club.

News from Affiliated Clubs.

The *Merseyside Judo Society* are conducting classes at St. Thomas More School, Birkdale, Lancs : and at Liverpool University.

The *Katho Ryu Club* members would like to correspond with " other Judo enthusiasts in all parts of the world." (Communications to address on back cover). They invite us to " Meet Some More Boys," viz. :

"Eric Roberts is a very keen member of the Club and although one of our later members he is trying hard to make up for lost time. His skill at judo is only exceeded by his natural gift of telling some really shocking stories.

Kenneth Gill. A very popular member who is unfortunately, one of the absent ones owing to the demands of National Service. A former catch wrestler and boxer, he took to Judo very well and his departure to the Navy was much regretted.

Graham Kitchenman. This member does not know much about Judo but can he kick! A dental mechanic's apprentice by trade, his hobby is providing clients for his employer whilst practising Judo."

The *Imperial College Ju-Jutsu Club* reports that it is flourishing with twelve members under the captaincy of Mr. R. Sargent. Mr. D. P. Mann gives instruction once a week in term time. The Club hopes to arrange a match with Cambridge University on the 22nd February.

The *Dutch Judokwai* has now been formerly affiliated (address on back cover).

A big demonstration in The Hague is being planned for February or March and it is hoped that members of the Budokwai may be able to take part.

There is also a suggestion for a Judo Summer School in Holland which might be attended by judoka from Holland, Great Britain, France and Belgium. Our Dutch friends are greatly to be congratulated on their ambitious programme and we only hope they will be able to bring it off.

We welcome the following newly affiliated clubs and hope to receive news of their doings for the next number of the Bulletin:— Union des Sports de Combat, Paris, The South London Judo Society, The Commandokwai.

MEMBERS ABROAD.

Members of the Budokwai are now making their influence felt in characteristic fashion in many parts of the world.

Mr. K. Friedman seems to have been enjoying himself in a style which all his friends will recognize. "I practised with him [Mr. Bill Miller, 3rd DAN, of New York] and had a neck lock. He tried to get out. Unfortunately he thought he could manage but before he could he was gone and I did not know it. So I kept the lock on. I had a hard time bringing him back."

Mr. G. M. Friedman, writing from New York, sends the following advertisements from American papers, "Deadly Judo— Fiercest Fighting Technique." "Jitsu Foot Fighting. Special $1."

Mr. Nicolsky, in Shanghai, writes, " I can't locate my old teacher and don't dare to organize anything myself for lack of skill and experience. One has to be pretty good to convince the local crowd to take up Judo in the proper spirit. Still there is no harm to have a plan in the corner of your mind."

Sgt. Ainsworth seems to be getting down to things in North Wales. " We have now made 20 jackets and are starting on the trousers. . . . . Believe it or not, we have two lady pupils ! We find it very hard and we just show them at the moment some throws and holds. Could you advise us ? "

Our old stalwart, Mr. Higgins is expected to be back in England soon.

BEGINNERS' CLASS.

From January a beginners' class will be started monthly, in the first week of the month. It is hoped in this way to give more regular instruction and to keep beginners more together.

TO REMIND YOU—VACATION SCHOOLS :

April 7th—12th, University Gymnasium, Leeds.

July 21st—26th, University Gymnasium, Bristol.

(*News for the April Bulletin should reach the Editor by the beginning of March.*)

JUDO TRAINING AND MENTAL PROCESS

Understanding or realization of the reality of Nature and Man is the first upward stage in the mountaineering of human culture. The stage may be reached by intuition or by the mental process of reasoning.

Judo training may not create intuition but it promotes and stimulates the mental process of reasoning and understanding.

Every movement and each action in Judo has a specific object. Therefore the purpose and reason of each action and the way and why of co-ordination and co-operation of every part of the body must be the subject of detailed instruction. Without clear understanding of the meaning of the movement, real progress cannot be expected.

By having the understanding of the basic principles, one is able to detect and correct one's faulty movements. For instance, in the study of TSUKURI, if an attempt fails, one is taught to examine one's own action and posture, as to the direction and co-operation of the parts of the body employed, wrists, hands, arms, legs, feet,

ankles, hips and spine, etc. Often, indeed mostly, it is found that more than one part has not only not co-operated with the rest but worked against the purpose. Then in ground work, when held, instinctively or by the force of habit, one is inclined to try to push the opponent away. But by reasoning it will be realized that the object of pushing is to make a space between the opponent and one self and the easiest way of achieving the object is to move one's own body away. So mental exercise precedes physical action, setting exercises for the faculties of reasoning and perception.

The value of realization or understanding depends on its effect on the living life. The theory of Judo, like food, to be of any benefit must become an integral part of one's natural self. Its identity must be dissolved into one's being. Food, or Judo, philosophy or religion, undigested is of little use to man or god.

However, by experience on the mat we all realize how difficult it is to put theory into practice ; how plain and simple it might be. Also we realize that each section of the body is as important as a link in a chain. Thus we become appreciative of other's difficulties and of their importance for the parts they play for the whole. The understanding thus gained develops in our heart, fellow sympathy for fellow men who strive in the common stream of life. The psychological effect of the act of helping others is a very important factor for mental and spiritual health, as well as for the study of Judo.

The state of the world and of the affairs of man to-day, how like it is to the beginners on the Judo mats ! Struggling for freedom and security, yet they are sinking deeper into the mud of insecurity and bondage !

The great teachers of the past have tried to lead their followers to right conduct with the code formulated on the basis of their realization and understanding, and by inspiring them to emotional activity with their personal examples, or stimulating faith and hope with heavenly promises and the forecast of hellish punishments. But as a mass, progress has been very slow, although 2,000 years is not very long compared to the age of universal life, far yet from the grade of the 1st DAN.

Nothing is perfect in Nature or Man. Progress is the code of life and of Judo. Every technical detail must be examined in the light of " Maximum efficiency and minimum effort," relating it to the object in view.

The object itself then must be analysed with the eternal question " What for ? " and, step by step, we must remove its artificial and illusional cloak of customs, traditions and prejudice, to reveal the sensuous, emotional, mental and spiritual likes and dislikes in their denuded natural state. The law of cause and effect will then point the way to the stage of understanding and realization. G. K.

DOJO DOINGS

Dear Fellow Members,

I am very happy this quarter to be able to record the fact that once again the Budokwai has been able to further the cause of Judo by making contact with the Dutch. In the early part of September two Dutch visitors arrived at the Club with a view to an exchange of ideas, the forming of a club on the lines of the Budokwai, and later affiliating to us. The two visitors were very impressed by Budokwai methods. Their names, by the way, were Simon Van Harten and Maurice Van Nieuwenhuizen—and they asked if it were possible for the Club to arrange for two of its members to visit Holland for the purpose of teaching and generally helping to lay the foundations of the " Netherlands Judokwai Club." After some discussion G. K. approached George Chew and myself and as we were both in a position to go it was duly arranged. On September 15th, G. K. and I were due to give a show at Barnes, but on arrival at the club at about 3 o'clock G. K. thrust the tickets into my hands and informed me that that we must leave Liverpool Street on the boat train at 7.30 that evening. After that life became one mad rush. Happily I was able to hand over the show to G. K. and Eric Dominy, while I rushed home, packed, and staggered into Liverpool Street to find George sweating blood, he having gone so far as to induce a police van to rush him across London. A few minutes before the train left, G. K. strolled into the station, looking like the proverbial cucumber, and wished us *bon voyage* with the aid of two large peaches, a thought which we both appreciated.

Having duly passed through the Customs at Harwich we boarded the boat and having settled in the cabin we proceeded to recover our breath and make ourselves presentable. As a gale warning was running at the time we decided to have a drink and retire for the night. So we proceeded to the saloon and thereby hangs a tale. The only seats available in the saloon were at a table occupied by two Canadians who were returning to Holland from leave in this country, and, being friendly people, they gave us the gen on Holland, and, talking being thirsty work, the wine waiter was kept quite busy. George decided to retire soon after the boat sailed and had some difficulty in making his way back to the cabin, as already a heavy swell was running. I stayed with the Canadians till closing time and, believe me, when I went along the deck the world had taken on a softer glow and the decks a softer timber.

From the Hook of Holland to the Hague nothing undue happened, except that we found 20 Players under a chair in a café and in a country where cigarettes are a form of barter that's really something !

On arriving at the Hague we were met by Maurice Van Nieuwenhuizen who took us in an open, horse-drawn carriage to his home where we were welcomed by his charming and beautiful wife (who, he had neglected to tell us, is the leading actress in Holland), and after lunch, it being a lovely day, we looked around the Hague and also went over to a seaside resort some four miles from the Hague which was very much like Blackpool.

On Monday, September 17th, we got down to work and went along to the school which Maurice runs. Our genial host suggested we all went along on his motor bike which, in a moment of weakness, we accepted. He then produced a 12 h.p. Harley Davidson on which we all climbed and off we went. It took about eight minutes to get to the school and during that time I aged about ten years. George was sitting in the middle while I was right on the end and as the roads in Holland are anything but good, and Maurice drives like a fiend, you can get some idea of the bouncing I got ! The school, of which Maurice is the head, is splendidly equipped and has a good mat, somewhat smaller than the Budokwai, surrounded by mirrors which gives it a somewhat queer appearance. (I was thinking that it might be a good idea if we had mirrors at the Budokwai, but with Leggett back, well, maybe not, maybe not.) In Holland the study of self defence is most popular, and Maurice had a wide knowledge of this art. On the other hand, his knowledge of RANDORI, etc., was rather sketchy, but he was very willing to learn and in the two weeks we were with him he never ceased asking questions. The administration of the new club will be carried out by Simon Van Harten who is an ex-schoolteacher and a man of vast brainpower, who will, I know, be a tower of strength in Dutch Judo of the future.

During the first week of our stay in the Hague, George and I made a series of pictures for Maurice to use in his book on Judo. It was while on our way to make these pictures that an exciting incident occurred. As most of you know, in Holland you drive on the right side of the road. George and I, being used to looking left, were ambling across a main road when a big car bore down on us. I saw it first, which in itself was amazing, and, jumping forward, dragged George out of the way by sheer strength. Even so, the car brushed the tails of his coat. After that we used to hold hands when crossing the roads and just make a dash for it.

During the course of our stay with our Dutch friends we visited Rotterdam, Amsterdam, Utrecht, the island of Marken and Volendam, and finally back to England. One point I must record. On my first bout with Maurice I damaged my thumb so badly that I didn't practice again until the end of the second week. This meant that most of the practical work was done by George and right nobly he did it. Thanks, George !

As soon as I arrived back in London, shows began to claim our attention again and the first Friday in October saw G. Chew and me in action at Stoke Newington Youth Club where we were well received. The next week a show was arranged by Chew at Kennington, which ran about two hours and was much appreciated by an audience composed mainly of young people. On November 6th a show was put on for Doug Mann at the Imperial College Union and on November 25th, Chew and I paid a return visit to Southall Youth Centre. By the time these lines appear in print Chew and I will have appeared in a show at Kennington, one for the police at Kingston and one for the London Weight Lifting League.

Well, we seem to have had a really exciting quarter, don't we, and I have only one more item to bring to your notice. On December 7th Phil Amey, 1st DAN, was married at Hampton Church and I'm sure all members of the Budokwai will join me in wishing him every success in his new venture. So wishing you all the best of luck as usual.

I remain, yours sincerely,

E. H. MOSSOM.

JUDO

(Continued from last Bulletin).

SASAE-TSURIKOMI-ASHI	(Propping drawing ankle throw).
DEASHI-HARAI.	(Ankle throw, advancing).
OKURI-ASHI-HARAI.	(Sweeping ankle throw).
KOUCHI-GARI.	(Minor inner reaping ankle throw).
KOSOTO-GARI.	(Minor outer reaping ankle throw).

SASAE-TSURIKOMI-ASHI.

This throw is effective, if applied when the opponent balances himself on the toes of one foot, keeping his body rather stiff and upright. It is not suitable against those who keep the body loosely bending or leaning backward.

TSUKURI for this throw may be effected in exactly the same manner as in the case of TSURIKOMI-ASHI (Vol. 2, No. 2) although it is not necessary to take the step so deeply with your right foot. The action of KAKE is also similar, except that the turning movement of your body should be in a larger circle.

The continuous actions, counters, double-counters are the same as in the case of TSURIKOMI-ASHI.

DEASHI-HARAI

DEASHI-HARAI

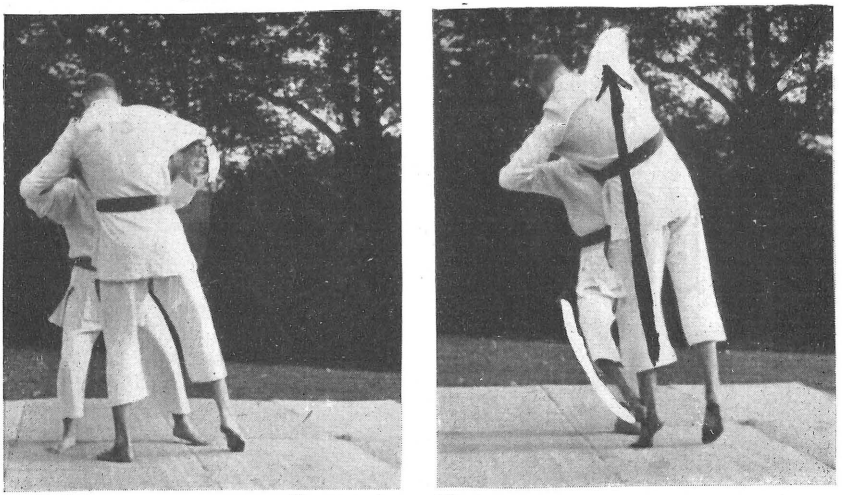
This throw is applied when the opponent is advancing towards you or across your front. Presume the opponent is moving his right foot across your front. At the moment when he is about to place the weight of his body on the advancing foot, sweep the foot, along the ground, in the direction it was moving, with your left foot, applying the ball of it on the back of the heel. At the same time push the opponent's right arm vertically down with your left arm stretched out straight. The manner of pushing is very important but I am afraid, it is beyond the power of the pen to clarify the exact technique involved. In the main, the power of pushing is derived from the weight of the body by using the " body pole " lengthwise, not by the local use of arm or hand. The right leg should be straightened and lifted on the toes but the left shoulder and arm are moved downward. This may sound peculiar but the movement and effect are still more peculiar and not easy to acquire even if you are under personal instruction of a master. Your right arm and hand should co-operate with the left in pushing the opponent's left shoulder downward. In doing so, turn the palm of the hand downward, and bend the wrist, but do not raise the arm. When correct in timing and technique it is one of the swiftest throws.

If the opponent moves his right foot towards your left foot, sweep it sideways to your right with your left foot, with the movements described as above.

This form of throw can be applied also when the opponent retreats. As he draws back his left foot ; and before he lifts his right, hook the right heel with your left toes and push his right arm to his right back corner downward. The counter for the first two throws is to return the same throw as the attack ; for the third it is HIZAGURUM (knee wheel).

OKURI-ASHI-HARAI.

This is a spectacular throw. It is applied when the opponent moves sideways or to the rear, closing his legs together. Synchronizing your body movement to the rhythm of the opponent's, sweep the moving foot toward the other. And at the same time lift the opponent with both hands. In doing so turn your wrists upward, so that you use your arms lengthwise. The body should not be stretched back but kept slightly bent forward and the whole body is lifted on the toes.



OKURI-ASHI-HARAI

Counter with the same throw as the attack.

When you fail in your attempt, you should follow the attack with OSOTO-GARI to the opponent's right, or TAIOTOSHI to his left.

KOUCHI-GARI.

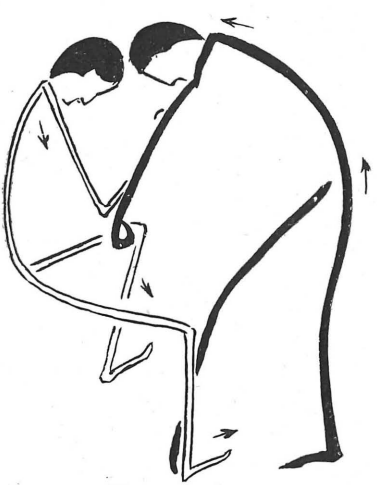
This is a useful throw against one who adopts defensive tactics by crouching stiffly and opening his legs widely apart. Get downward "contact" by bending your wrists down, so that the opponent's body is pressed towards the ground, and sway the two bodies together, forcing the opponent to balance himself on his heels. Continuing the swaying motion further, reap his right foot with your right foot in the direction of its toes from the back of the heel. Keep your toes and foot bent and curved, as if the reaping were to be done with your little toe. The leg should be stiffened to employ the hip movement for the reaping.

The counter to this throw is HIZAGURUMA (knee wheel) applied on the opponent's left knee with your right foot.

The attack can be continued with UCHIMATA (Inner thigh), with your right leg.

KOSOTO-GARI.

The conditions for this throw and technique of KAKE are exactly the same as for KOUCHI-GARI, except that you stand more to the side of the opponent, instead of in the front, and the opponent's foot is reaped from the outside instead of the inside. If you are on the right of the opponent use your left foot for reaping.



KOUCHI-GARI

KOSOTO-GARI

The counters, TAIOTOSHI or SEGENAGE.

The attack, if it fails, may be followed with TANI-OTOSHI (Valley drop).

CONTACT.

This term is constantly used with instruction and might be gnawing repetition to the readers, but it is so important that I feel I must expound the subject further here.

The act of throwing in Judo is very similar to that of operating a sling, the body as the stone and the jacket as the sling. The string of the sling must be in a taut state when the stone is released. The contact with the opponent's body should be made through the jacket in this taut state, and retained right through the act of throwing.

Thus the value and importance of "contact" can be realized. The smooth polish of a throw by an expert depends on this contact. The critical moment is when the action changes from TSUKURI to KAKE. The most common fault of slackening the contact occurs at this juncture. The correction of this fault depends on the "bodily movement," which, in turn, depends on the hip or abdominal actions.

Any sign of movement at your shoulders, or feeling of jerk or shock with your movement should be taken as the sign of broken contact and disunity of the bodily movement.

The mere fact of success in throwing the opponent should not be taken as the end of the training. The crowning quality of the art lies in executing the throws with irresistible rhythm and effortless finesse. G. K.

(To be continued.)

GRADING RESULTS

FYLDE JUDO SOCIETY

10th October, 1946.

H. Mirrell	3rd	Kyu
J. Owers		,,
A. Butler	4th	,,
J. Rushworth		,,
G. C. Booth	5th	,,
J. Hudson		,,
J. G. Relton	6th	,,
R. H. Hudson		,,
J. M. Ross		,,

MURPHY RADIO JUDO CLUB.

30th November, 1946.

G. Thomas	2nd	Kyu

THE BUDOKWAI.

11th December, 1946.

R. Sauverniere	3rd	Dan

THE BUDOKWAI

16th—18th December, 1946.

J. Barnes	2nd	Dan
F. Kauert	2nd	,,
A. T. Morton	2nd	,,
L. Hunt	2nd	,,
L. Jenkins	1st	,,
I. Stevenson	1st	,,
N. W. Browne	1st	Kyu
R. Nuckley	1st	,,
H. Cunliffe	2nd	,,
A. Knight	2nd	,,
R. Wood	2nd	,,
A. Hezlewood	2nd	,,
A. Tamon	2nd	,,
A. Isaacs	2nd	,,
M. Bell	2nd	,,
F. Devey	2nd	Kyu
J. H. Jones	3rd	,,
W. Kindell	3rd	,,
D. G. Burr	3rd	,,
H. Legge	3rd	,,
R. D. Mayze	4th	,,
L. H. Ewels	4th	,,
L. A. Webb	4th	,,
J. Cohen	4th	,,
I. L. Tibbs	4th	,,
J. Knight	4th	,,
P. Bridgeman	5th	,,
F. J. E. Monk	5th	,,
A. E. A. Doyle	5th	,,
P. Foster	5th	,,
A. C. Cassel	5th	,,
I. Sawabe	5th	,,
N. M. Power	6th	,,
J. Denning	6th	,,
F. J. Maton	6th	,,
— Cole	6th	,,
J. G. Evans	6th	,,
N. J. Jackson	6th	,,
E. Barnard	6th	,,

SOUTH LONDON JUDO SOCIETY.

16th—18th December, 1946.

J. G. Rowlinson	5th	Kyu
A. Williamson	6th	,,
R. Williamson	6th	,,
E. Williamson	6th	,,
E Blackburn	6th	,,
W. Blackburn	6th	,,
G. Allen	6th	,,
R. Huitson	6th	,,
K. Vine	6th	,,

WARWICK JUDO CLUB.

16th December, 1946.

Cheriman	5th	Kyu
Edgington	5th	,,
Seedell	5th	,,
Hoxes	5th	,,
Whisdon	6th	,,
Gafoor	6th	,,
Heath	6th	,,

Commandokwai.

18th December, 1946.

R. Ainsworth	3rd	Kyu
S. B. Harris	4th	,,
T. M. P. Stevens	5th	,,
T. Anderson	5th	,,
H. Andrews	5th	,,
G. Ellis	6th	,,
W. Johnstone	6th	,,
R. Gittings	6th	,,
N. I. Hudson	6th	,,
G. Holdworth	6th	,,

NEWCASTLE JUDO CLUB.

16th December, 1946.

L. Deggett	3rd	Kyu
Cein	5th	,,

KATHO RYU JUDO CLUB.

D. Hopkinson	5th	Kyu
P. Danham	5th	,,

IMPERIAL COLLEGE JUDO CLUB.

Dennis	6th	Kyu

THE BUDOKWAI IN RETROSPECT

By E. J. Harrison,

Author of "The Fighting Spirit of Japan," "Peace or War East of Baikal," "The Art of Jujitsu," &c., &c.

My direct personal association with the Budokwai dates roughly from 1919—I am not even sure of the month—or about a year after its foundation by my great friend G. Koizumi. For my introduction to our Society I have to thank the late W. E. Steers, whose acquaintance I had made many years earlier in Japan, where, already a sturdy veteran of 55, he was enthusiastically practising Judo at its famous Tokyo headquarters, the Kodokwan, my own beloved Alma Mater. In an interesting lecture on "Judo of the Kodokwan," which Steers delivered at the Budokwai on December 21st, 1918, he observed in this context: "I first visited Japan in 1903, and at Yokohama an Englishman, Mr. E. J. Harrison...took me to the small Dojo where he was then being taught jujitsu. I was greatly impressed with this, and what I saw of the training of the Japanese police, so was glad to find, on my return to England, that Mr. S. K. Uyenishi had opened a school for teaching jujitsu. This I joined in 1904, and there I first met some of my best friends, amongst them Mr. G. Koizumi."

My appointment during the summer of 1919 to a secretarial post on the English Mission to the Baltic States interrupted my practice at the Budokwai until 1921, when I returned to London.

Thus, except for occasional breaks in the interim due to foreign travel, my active connexion with the Budokwai dates from about 1921 till 1937, when a serious illness and the remorseless encroachments of Anno Domini, that bane of every athlete, necessitated my retirement from the mat.

Now from a safe niche on the side-lines, so to speak, the retrospect of the years that have passed over my hoary pate is for me both inspiring and saddening—inspiring because it convinces me that thanks chiefly to G. K.'s dynamic initiative, the inevitable expression of his powerful personality, the Budokwai has already done a great pioneer work in its spread of knowledge of Judo among the younger generation of this country ; saddening, because owing to *force majeure*, unfortunately impervious to the combined persuasion of *tsuri-komi*, *tsukuri* and *kake*, I can no longer play an active part in this highly important enterprise, but must confine my contribution to the ends we serve to theoretical exposition of basic principles.

From the very first the Budokwai established its headquarters at 15, Lower Grosvenor Place, where two exercise halls (dojo) have ever since been in fairly regular use, save for the war years, when blackout difficulties relegated practice to the basement, where, too, there was less danger from flying glass, apart from a direct hit which would have rendered both the premises and pupils in attendance little better than a tender memory. Admitting that the available space has never been commensurate with our real needs, I am still of opinion that the site of our Society is most favourable, being as it is one of the best districts of London and convenient of access from all points of the compass.

It speaks well for the high standard of tuition speedily reached by Koizumi and his colleagues, among whom a special place must undoubtedly be accorded to the world-famous Yukio Tani, the redoubtable unbeaten " pocket Hercules " of the music hall stage in his younger days, that early in the Society's history it won recognition from the Tokyo Kodokwan and the warm approval of the illustrious founder of the latter, the late Dr. Jigoro Kano who, after he had visited the Society during the winter of 1920, when he came to this country as a member of the International Olympic Committee for Japan, arranged that the Budokwai grading on the basis of practice (*keiko*) and contest (*shobu*), should be recognized by the Kodokwan as on a par with its own classification up to the black belt stage.

In those earlier years the Budokwai did not restrict its activities to Judo, but included in its curriculum instruction in the Japanese style of fencing known as Kendo, demonstrations of which were almost invariably given at the Society's annual displays and undoubtedly served to enhance the popularity of those red-letter occasions. Moreover, greatly daring, the Society often invited qualified persons to lecture on various subjects not necessarily germane to either Judo or Kendo. Indeed a cursory glance through the Society's plethoric album of press cuttings since its inception reveals the wide range and catholicity of its tastes in those halycon days, mostly the twenties of the current century. Illustrative, for example, of some characteristic phases of what may be called Japanese æsthetics were demonstrations by Professor Soya Suzuki of *Bonseki* (miniature scenery with stones or sand, for table decoration) ; *Cha-no-yu* or the Tea Ceremony ; *Sho-Chiku-Bai* (Pine, Bamboo, Plum), by Gonnoske Komai.

Those were indeed spacious palmy days when the Budokwai evoked repercussions in high society. For example, a Japanese dinner was given on June 7th, 1923, at the Nihonjin-Kwai, Cavendish Square, to meet Lieut.-General Sir Francis Lloyd, G.C.V.O., K.C.B., D.S.O., Viscount Kano and I. Tokugawa, Chief Secretary of the Japanese Embassy, with the Society's President, Lieut.-Colonel Sir Percy Cunynghame, Bt., in the chair. On December 1st, 1923, the Society held a social meeting to enable its members to make the acquaintance of the then popular Japanese film star, Sessue Hayakawa, who also appeared at that year's annual display to give an exhibition of Kendo, at which he was admittedly an expert. Then on August 8th, 1925, members of the Budokwai and others gave displays of Judo, Kendo, boxing and fencing at a garden party in honour of H.I.H. Prince Chichibu, at the Royal Botanical Gardens, Regent's Park ; and again at the same place on July 6th, 1930, in honour of T.I.H. Prince and Princess Takamatsu.

Nevertheless, sympathetic and attractive as such departures from the Society's routine activities unquestionably were, it began gradually to be felt that they might in time become unduly distracting and inconsistent with the main object of its foundation, which was to promote the practice of Judo in this country. There was the further even more material consideration that these occasions cumulatively involved an expense which the Society's financial resources were ill able to bear. In the end, therefore, lecture programmes not directly connected with the Japanese combative arts were discontinued, and the administration of the Budokwai has ever since concentrated its energies on the furtherance of its special aims. And it will be generally agreed, I think, that this change of policy has been entirely justified by the sequel.

On the other hand, the world in those days being much less of a mad-house than it is to-day, and Anglo-Japanese relations exceptionally cordial, the Budokwai's annual displays enjoyed an éclat and were upon a scale that cannot possibly be emulated under existing conditions of compulsory austerity. The earliest displays were given at the Aeolian Hall, the Royal Horticultural Hall, and later as a regular feature at the Holborn Stadium, where the Japanese Ambassador usually presided. I recall how on one such occasion we recognized among the spectators none other than the renowned George Bernard Shaw, and how I was deputed to approach him and in my most tactful manner invite him to meet the Ambassador. At first he seemed reluctant to consent, but in the end yielded gracefully to my blandishments, whereupon I escorted him unresistingly to the Ambassador's box, and he spent the rest of the evening seated next to His Excellency. G. B. Shaw was, of course, in his younger days a bit of a boxer, the author of a pugilistic novel entitled " Cashel Byron's Profession," and throughout his life has made a cult of physical fitness, so that his interest in Judo was quite understandable. I see that perhaps the earliest international Judo contest was staged at the Stadium Club in December, 1932, when a Budokwai team representing England met a German team. I cannot at this distance recall the result, but if my memory serves me rightly, one of our most distinguished members, the well-known writer Shaw Desmond, was master of ceremonies on that occasion. It seems strange now to remember that as recently as November 1938, a year before the war, a team representing the German (Deutscher) Jujitsu Club met in friendly rivalry a Budokwai team representing Great Britain. The 17th annual display given on December 1st, 1934, was under the patronage of the Japanese Ambassador, H. E. T. Matsudaira, with Shaw Desmond as Chairman, and the late Dr. H. Shepheard as announcer. All these were in the nature of gala occasions, with programmes on a lavish scale. Incidentally the police judoka were well in evidence at these displays and the 1934 programme included a thrilling demonstration of Judo as applied to police work, dealing with refractory prisoners, etc. On that occasion too, the finals for the Metropolitan Association Shield and Baron Matsui's Cup were held. Perusal of these old programmes revives affectionate memories of some Judo stalwarts now no longer with us. It is natural to give precedence to Dr. H. Shepheard, in his day one of the oldest practising black belts who was until almost the eve of his sudden death well able to take part in demonstrations of the various Kata of the Kodokwan school. I personally was deeply indebted to him for his admirable line drawings illustrating throws and holds in my booklet on Jujitsu. His demise was a serious loss to the Society, and his cultured and sympathetic personality and never-failing interest in the work of the Budokwai will not soon be forgotten. Older members of the Society will also recall that handsome powerful young Russian, V. Mirkin (1st DAN), who fell in the war as an officer

of the French army. Another sadly premature death was that of Charles Cawkell, a strong black belt always to the fore and in the lime-light on state occasions, for he had a distinct flair for publicity. Some years before his sudden decease he had broken away from the Budokwai to found his own group known as the Anglo-Japanese Judo Club, but I am sure that he personally never ceased to entertain the friendliest feelings for G. K. and his former comrades of the Budokwai. The death from heart failure of A. J. Davey, Chief Instructor of Ealing Gymnasium, was a tragic loss to the Society, for Davey was not only a splendid gymnast but a first-class exponent and demonstrator of the Judo Kata, thanks to the precision and harmony of all his movements. The one and only Yukio Tani has also most unhappily been forced into retirement by ill health. Those mighty but not heavenly twins, Norman and Harold Hyde, are still very much alive, but have apparently withdrawn from the mat, although still comparatively young men. One misses, too, such skilful black belts as M. M. Kaye, G. Grundy, H. Johnson, V. F. Bonnaud, and some other *yudansha* formerly on the active list and distinct assets to the Society's teaching personnel. Thus Amurath to Amurath succeeds, and the adage that youth will be served, with its melancholy implications, engenders a chastened mood in the time-worn judoka. Truly old age is no joy, as the realistic Russian proverb hath it.

The world being then at peace, contact between the Budokwai and the parent Kodokwan of Tokyo remained until almost the eve of the war close and intimate. I have already spoken of the visit paid to this country and to the Budokwai in November, 1920, by Dr. Jigoro Kano. He came here a second time some years later, accompanied by one Kotani, a most formidable *yudansha* who helped him in his demonstrations when lecturing on the art to large and interested audiences. Those of us who had occasion to attend these lectures will remember the amazing physical vigour and agility displayed by Dr. Kano, then a veteran well in the seventies, when practically illustrating difficult throws and holds ; also how at the Kensington Drill Hall, after competitions among English teams, Kotani took the mat and threw a dozen or more contestants in rapid succession and each with a different throw.

For some time during that idyllic epoch the Budokwai greatly benefitted from the presence of Hikoichi Aida (4th DAN) a young and highly skilled judoka. One remembers also visits to this country and the Society by, *inter alia*, the renowned Hide Kazu Nagaoka, then about sixty but looking, as G. Koizumi does to-day, quite thirty years younger. His practical demonstrations of specialized throws came as a revelation even to comparatively experienced judoka. There was also Ishiguro, an artist by profession but a superb *yudansha* with a most devastating *tai-otoshi* which, as the result of

daily practice during ten years, he had perfected to an astonishing degree. Most deceptive of men externally, with smoked glasses and a disarming smile, he gave the impression of being too gentle to hurt a fly, but the sight of his rarely developed body when stripped, weighing a good thirteen stone, usually warned the onlooker to modify that hasty conclusion. Second thoughts are sometimes best.

Nor was press publicity lacking in those days. Nearly all the London dailies at one time or another published reports of our various displays and demonstrations. Particularly worthy of mention in this context is the featuring of the Society's participation in the League of Nations' Exhibition in the Drill Hall, St. Albans, on November 11th, 1922, when our members gave a most successful display of Japanese combative arts. I myself perpetrated several newspaper articles, one of them dated July 7th, 1924, in " The Evening Standard," under the heading " Jujutsu still thriving," in which I mention the curious fact that a former Japanese Minister of Justice, Mr. Ozaki, though then over fifty years of age, had never seen a display of the national art of jujutsu till he came to London some years before and visited the Budokwai. Commenting on this fact, I remark : " An Englishman would think it strange if he were to see a boxing exhibition for the first time of his life not in his own country but in the capital of Japan."

The vitality inherent in Judo and its appeal to a steadily widening circle of the nation's elite of manhood will not be denied by those that have taken the trouble to examine the evidence under this head. How otherwise could the Budokwai have weathered so triumphantly the grim test of the war years, when amid " Sturm und Drang " it not only retained but steadily increased its membership ? Not even the ever-present ubiquitous peril of falling bombs could damp the ardour of G. K.'s disciples who, night after night, in our basement dojo defied Hitler and all his works, while the dull sickening thuds of the breakfall almost drowned the distant thunder of high explosives.

To-day the unique position of the Budokwai in the world of Judo outside Japan is plain for all to see. Our Society is singularly fortunate in its possession of so much talent at the top. My own estimate of G. K. already registered is everywhere shared. He enjoys the zealous co-operation of an outstanding Judoka like T. P. Leggett, 5th DAN of the Kodokwan, the only non-Japanese in the world ever to attain so high a degree and one without a rival in the West to challenge his supremacy on the mat. E. H. Mossom, 3rd DAN, is another tower of strength whose association with the Budokwai goes back many years. There are of course others, but I trust I shall not be deemed invidious for having singled out these two for special mention.

Bringing these somewhat rambling incoherencies to a close, I feel inclined to reinforce my conviction that the study of Judo can be of special value at the present time in preparing members of the younger generation "to take arms against a sea of troubles, and by opposing end them," by quoting from a letter which I wrote on August 20th, 1920, words perhaps even more applicable to the existing than to the then world situation, viz.: "In these days of storm and stress, when the two extremes of political reaction and revolutionary ferment would appear to be struggling for the mastery, it may be that the voluntary physical and moral discipline which Judo imposes upon its votaries would furnish precisely the leaven needed to save the younger generation from the lure of either. But speculation apart, its immediate intrinsic and concrete benefits are so obvious that I gladly and eagerly urge my countrymen to depart for once from habits of insularity and naturalize an alien art—Dr. Kano's Kodokwan Judo."

GROUNDWORK

By Len Hunt.

Illustrations by L. A. Webb.

In the two last Bulletins we covered various locks obtainable from the Astride and Between Legs positions. This time I have included three choke locks secured from rear of opponent, together with one of the most frequent arm locks used in groundwork, namely, the straight arm lock between thighs.

1. Choke Lock from Rear.

Let your opponent sit on the mat, his hands resting on his knees.

Stand behind him and slip your right hand under his chin, palm downwards, the hard part of your wrist coming against opponent's throat. Your left hand, palm uppermost, should clasp the fingers of your right hand by passing it over opponent's left shoulder. Your right shoulder (not chest which many beginners use), should be placed against the back of opponent's head. (Fig. 1).

To complete the lock, stiffen your wrists, drawing your elbows close to your body and push opponent's head forwards with your right shoulder. At the same time unbalance your opponent by pulling him backwards and stepping back yourself, making certain to place your feet well apart in order to give yourself a solid foundation.

This can be made a very dangerous lock, so take care not to jerk your movement, otherwise you are liable to damage the extension of the vertebræ at the back of your opponent's neck.

CHOKE LOCK FROM REAR (LAPEL).

Let your opponent sit on the mat. Sit down behind him and wrap your legs around his body, just above the haunches, without however hooking your feet together.

Put your left hand under his left armpit and grip his left lapel, gently pulling it in a downwards direction. At the same time, slip your right hand over his right shoulder and under his chin, gripping his left collar as far back as you can reach.

To complete the lock, transfer your left hand, which has been gripping his left lapel to his right lapel. Tighten your hold and stretch your hands away from you. At the same time lie backwards and turn your right shoulder away from your opponent. (Fig. 2).

SLEEVE WHEEL CHOKE LOCK.

Here is an ingenious method of strangulation.

Again sitting behind your opponent, your legs wrapped round his body, slip your left hand, palm downwards, over your opponent's right shoulder and grip his left lapel, drawing it towards his right shoulder. At the same time grip his jacket with your right hand, palm downwards, in the region of his left shoulder, by passing your right hand over your left arm.

To complete the lock, tighten your hold and pull opponent backwards, at the same time pressing your torso into the small of his back (Fig. 3).

STRAIGHT ARM BETWEEN THIGHS.

Let your opponent lie on his back and stand facing him at his right side.

FIG. 1.

FIG. 2.

FIG. 3.

FIG. 4.

Take hold of his right sleeve, just above the elbow from the inside of the arm with your left hand, and grip his right wrist with your other hand.

Bend your right knee, putting practically your entire weight on this foot. Swing your left leg in a circular movement to your right around his head and across his throat.

Stoop forward, bending your right knee still further, and sit on the ground, making sure you have opponent's arm gripped firmly between your thighs.

Now roll gently on your back, without allowing your head to touch the mat and pull opponent's captured arm towards yourself.

To complete the lock, press his right wrist, thumb uppermost and downwards and slightly to your right, at the same time slightly lifting your buttocks from the mat, and so bring great pressure to bear against his elbow joint. (Fig. 4).

HISTORY OF JUDO

(Continued from last Bulletin.)

" KODOKWAN JUDO. Mr. Jigoro Kano, Bungakushi, is the founder. Born in 1860 at Mikage in the Province of Settsu, Mr. Kano had an early predilection for learning. Coming up to Tokyo in 1870, he devoted himself to the study of the different branches of Science, graduating at the Literary College of the Imperial University in 1881. In his youth Mr. Kano deeply felt the weakness of his constitution in contrast to his high aspirations and was convinced of the necessity of training the body as well as the mind. Thus in his twentieth year he first took to Jujitsu under the guidance of the late Mr. Hachinosuke Fukuda, a disciple of Matayemon Iso, and later under other masters. At that time so little attention was paid to Jujitsu that, of Mr. Fukuda's pupils, only one daily attended the course while there were only two or three others who at intervals presented themselves for exercise. Mr. Kano by his unbending will and close application, at last achieved profound proficiency. It is noticeable that by that time he was no longer a weakling but a strong, sinewy man—he had undergone a marked physical change. It was in 1882 that Mr. Kano worked out his own system of Judo. In that year he first gave in his leisure hours Judo lessons to some students and a few acquaintances in a room of twelve mats in the Eishoji, a temple in Shitaya, where he was then lodging. The tendency of the time was, however, more in favour of mental cultivation than physical training, so that very few young men ever took to martial arts. It was this tendency that Mr. Kano took pains to correct. With this end in view, he on the one hand asserted before

the world that his Judo might be regarded as an interesting means of physical culture and was unattended by danger or pain as in the case of other schools of the kindred arts. On the other hand, not being contented with his already thorough accomplishments, he availed himself of every opportunity to approach the masters of the different Jujitsu schools and gather from them such secrets as were handed down to them by word of mouth only and not by record. Nor did he forget to pick up for the sake of reference those old manuscripts on Jujitsu which were scattered about on the dusty shelves of second-hand book stores. Mr. Kano's untiring efforts were at last splendidly rewarded, for in 1885 he effected the completion of his elaborate system of Judo as it is to-day. Since then Mr. Kano's educational views have gradually met with public appreciation, so much so that, year after year, there has been an increasing number of parents only too glad to send their sons to be educated at his private school. Naturally this led to an increase in the number of young men taking up Judo for study. The popularity of the art became such that the gymnasium had to be removed several times, each time to a larger building, until the present establishment, having a capacity of 100 mats, was opened at Shimo-Tome-Saka-Cho, Koishi Kawa-Ku. In 1908 the list of Mr. Kano's pupils comprised over 7,000, apart from a large number who, though not formally admitted to the Kodokwan were receiving instruction from qualified experts from that institution, these teachers being distributed among educational and other establishments of importance throughout the country.

" In the list of those who at one time or another were connected with the Kodokwan are found many noted names both in official and private circles, besides those of some of the Princes of the Imperial Blood. Not a few foreigners have also been trained in Judo. In addition, the art has lately found fresh admirers in the women of Japan and is applied to their mental and physical training. At no other time has such widespread prosperity been gained by any school of Jujitsu.

" In explanation of why the name Judo was preferred to Jujitsu, a more common term, the following extract from one of Mr. Kano's lecture may be of interest.

" ' The reason why I adopted the name Judo instead of Jujitsu is that my system is not simply a Jutsu or art, but a Do (means road or way literally, and doctrine figuratively). Of course the art is cultivated but my Judo is essentially a Do. Nowadays people speak of Judo rather than Jujitsu, but up to the time when I began to expound my Judo before the world the term was rarely used except by the Jikishin-Ryu. In purposely adopting a rarely used name for my Judo, I wanted to distinguish it from the different schools of Jujitsu then prevailing in the country. Further, my reason for not

coining a purely new name is this. My Kodokwan Judo, when compared with old Jujitsu schools, has a wider scope for its object and the training is different. From these considerations I might have been justified if I had christened my system with a quite novel word. I was, however, unwilling to do so since my Judo was on the whole based on what I had learnt from my Jujitsu teachers. Again there were two other considerations that induced me to choose that step. One was that some of the many Jujitsu schools often indulged in such dangerous practices as throwing by rather unfair means or by wrenching limbs. This led not a few persons, who had occasion to witness those wild exercises, to deprecate Jujitsu as dangerous and harmful to the body. Added to this, there were some ill-disciplined Jujitsu schools, the pupils of which made themselves obnoxious to the public by wilfully throwing down innocent persons or by seeking quarrels. It thus turned out that the word Jujitsu carried with it an unfavourable association in the mind of some classes. Hence my desire was to show that my teaching, in marked contrast to Jujitsu such as was interpreted by the men of those classes, was quite free from danger and was not to be used as a means for reckless aggressiveness.

" The other reason was that about the time when I started my Judo propagation, Jujitsu had fallen into such utter ruin that several of the Jujitsu masters lost their former dignity and after the fashion of showmen gave exhibitions of their art by matching their disciples or the disciples and wrestlers, charging a fee for admission. These proceedings would not have met with public contempt, if they had been conducted in the same spirit in which lectures are given in the West. Unfortunately, however, these amateur showmen became an object of amusement on the part of their pleasure-seeking customers who, on their side, simply thought they were paying for an amusement, and thus, quite naturally, the showmen incurred public scorn and disgrace. As no such shameful shows are extant to-day, nobody will view the matter in the same light as I did then. The situation then however, was really such that I was led to think that my own system, if taught under the same name of Jujitsu, might prove unacceptable to persons of the higher classes. Hence the adoption of the word Judo '." G. K.

JUDO IN FRANCE

By G. M. FRIEDMAN.

It was a peculiar feeling to think on our last evening at the Budokwai that we would be in Paris at the same time the following night. However, after leaving our Paris hotel we made our way to the Rue du Somerard in the Quartier Latin to visit the Ju-Jitsu Club de France. It was early in the evening and we expected to

find a few practising members. We knocked at the door and after vainly waiting for a while the door opened slightly and the head of an old woman protruded to tell us that there was no Judo in the evening but asked us to return the following morning when everything would be in full swing. In other words Judo done professionally.

We walked down the Boulevard St. Germain when suddenly the noise of a whistle resounded and about fifteen plain clothes and uniformed policemen with rifles at the ready dashed over, surrounded us and quickly searched our pockets. We said " Parlez-vous Anglais ? " and a universal " Non " was the reply. When asked for identity papers we remembered that we had left passports and visas in the hotel. In the end we produced an Identity Card and thrust it into the police-boss's hand. He noticed it was written in English, loudly proclaimed, " Ils sont Anglais," his policemen stood to attention, saluted smartly and off they went as quick as they had come.

The following morning we saw a notice in the Boulevard Haussman " Ecole de Ju-Jitsu, Rue Saint-Honoré " ; and a few minutes later we walked along a shabby, dusty-looking passage, up a few steps and found ourselves in front of the Ecole de Ju-Jitsu. We entered and saw a hall adorned with Judo drawings and photos of the Olympic Games. In the adjoining room there were Japanese swords, more Judo pictures, books on Judo, anatomy and physiology and small sculptures of various throws. The room adjoining the latter was a well-equipped massage-room. When we entered we mentioned that we came from the Budokwai. " Never heard of it," was the unexpected utterance of the gentleman who received us. Very soon Monsieur Georges London, Black Belt and ' Professor ' and incidentally a nephew of the famous author Jack London, arrived. He showed us his dojo which was floored by an excellent mat. Ken had a practice with him, after which we exchanged information on English and French methods of applying armlocks and necklocks. We told him all about Judo in England. He was extremely interested, and we obtained any information we could extract about Judo in France. Black belts are professionals, all themselves professors and experts—brown belts are champions. M. London became so interested in the English Judo style and the Budokwai that he straightaway ordered all available Budokwai Bulletins and is making all efforts to come to London for two months to study Judo at the Budokwai and to affiliate his Club to our Club. In the afternoon M. London, who is a very good sport, showed us Paris, and we sat in the Champs Elysées eating ice-cream and drinking beer.

That same evening we took the night-train to Marseilles. We arrived the following morning and got off the train half a mile before the Gare Maritime, walked along the rails and across a yard into the

street at a moment when a German prisoner-of-war was shot. We made our way to the centre of the town, the Place Castellon and enquired in a Café for the local Judo club. They sent us to the Préfecture de Police who gave us the address of the Ecole de Judo in the Old Harbour area. We had no difficulty in finding it and soon climbed up the stairs. We found a gymnasium with parallel and horizontal bars and people actively engaged in doing handstands and the like. We enquired about Judo but were told that this had been discontinued. On telling them that we came from London a guide volunteered to lead us to Monsieur Zin, the Judo " professor " of the police. This was somewhere in the depths of the Old Harbour district and when we arrived we saw a few people already on the mat. They welcomed us gladly, and we had a few practices. First we had a practice, then Ken and M. Zin. They started off with Randori which is slightly different to ours in that it is not a bout but consists of throwing each other alternately. Thereafter they had a proper bout. Ken obtained two throws and a neck-lock. Zin is a good 1st DAN by Budokwai standards. He is a full-time Police Instructor and in the evening teaches Marseilles fellows in his own Club. I had a contest with the two pupils who were present and easily managed them—three points being needed in France to end a contest. Incidentally M. Zin now plans to come to London to study Judo for a little while at the Club and then to affiliate.

Afterwards we had some friendly chats, a few drinks of Vichy water, and then were shown a little of Marseilles, with the evening ending with a motor-boat trip into the Mediterranean around the lovely Chateau d'If.

ZEN BUDDHISM

Extracts from Essays by DAISETZ TEITARO SUZUKI.*

Selected by MEREDITH STARR.

Zen in its essence is the art of seeing into the nature of one's own being, and it points the way from bondage to freedom . . . . We can say that Zen liberates all the energies properly and naturally stored in each one of us, which are in ordinary circumstances cramped and distorted so that they find no adequate channel for activity . . . giving free play to all the creative and benevolent impulses inherently lying in our hearts . . . When the cloud of ignorance disappears, the infinity of the heavens is manifested where we can see for the first time into the nature of our own being . . . Introduction, p. 1.

" Essays in Zen Buddhism " by Daisetz Teitaro Suzuki. First Series. London : Luzac & Co., 46, Great Russell Street. Published for the Eastern Buddhist Society, Kyoto, Japan.

Zen . . does not rely on the intellect for the solution of its deepest problems . . Its favourite analogy is : to point at the moon a finger is needed, but woe to those who take the finger for the moon. . . . Let true intellect alone, it has its usefulness in its proper sphere, but let it not interfere with the flowing of the life-stream . . .

Almost corresponding to the " Four Maxims " of the Nichiren Sect, Zen has its own four statements :

" A special transmission outside the Scriptures ;
No dependence upon words and letters ;
Direct pointing to the soul of man ;
Seeing into one's own nature and the attainment of Buddhahood."

Introduction, pp. 6, 7.

Zen never explains but indicates, it does not appeal to circumlocution, nor does it generalise. It always deals with facts, concrete and tangible. Logically considered, Zen may be full of contradictions and repetitions. But as it stands above all things, it goes serenely on its own way. As a Zen master aptly puts it, " carrying his home-made cane on the shoulder, he goes right on among the mountains, one rising above another." It does not challenge logic, it simply walks its own path of facts, leaving all the rest to their own fates. It is only when logic neglecting its proper functions tries to step into the track of Zen that it loudly proclaims its principles and forcibly drives out the intruder. Zen is not an enemy of anything. There is no reason why it should antagonise the intellect which may sometimes be utilised for the cause of Zen itself. To show some examples of Zen's direct dealing with the fundamental facts of existence, the following are selected :

Rinzai (Lin-Chi) once delivered a sermon, saying " Over a mass of reddish flesh there sits a true man who has no title ; he is all the time coming in and out from your sense organs. If you have not yet testified to the fact, Look ! Look ! " A monk came forward and asked, " Who is this true man of no title ? " Rinzai came right down from his straw-chair and taking hold of the monk exclaimed, " Speak ! Speak ! " The monk remained irresolute not knowing what to say, whereupon the master, letting him go, remarked, " What worthless stuff is this true man of no title ! " Rinzai then went straight back to his room . . . .

It goes without saying that Zen has nothing to do with mere striking or roughly shaking the questioner. If you take this as constituting the essentials of Zen, you would commit the same gross error as one who took the finger for the moon. . . . . Zen can never be comprehended. . . No amount of wordy explanations will ever lead us into the nature of our own selves. The more you explain, the further it runs away from you. . . .

Ummon (Yün-mên), was another great master of Zen at the end of the T'ang dynasty. He had to lose one of his legs in order to get an insight into the life-principle from which the whole universe takes rise, including his own humble existance. He had to visit his teacher Bokuju (Mu-chou), who was a senior disciple of Rinzai under Obaku, three times before he was admitted to see him. The master asked " Who are you ? " " I am Bun-yen (Wên-yen), " answered the monk. (Bun-yen was his name, while Ummon was the name of the monastery where he was settled later.) When the truth-seeking monk was allowed to go inside the gate, the master took hold of him by the chest and demanded, " Speak ! Speak ! " Ummon hesitated, whereupon the master pushed him out of the gate, saying, " Oh, you good-for-nothing fellow ! " While the gate was hastily shut, one of Ummon's legs was caught and broken. The intense pain from this apparently awakened the poor fellow to the greatest fact of life. He was no more a solicitous, pity-begging monk, the realisation now gained paid more than enough for the loss of his leg. . . . . There were many such in the history of Zen who were willing to sacrifice a part of the body for the truth. Says Confucius : " If a man understands the Tao in the morning, it is well with him even when he dies in the evening." Some would feel indeed that truth is of more value than mere living, mere vegetative or animal living. But in the world, alas, there are so many living corpses wallowing in the mud of ignorance and sensuality.

Introduction, pp. 8-9, 10.

BOOKS ON JUDO

" *Judo and Jiu-Jitsu,*" by P. Bonet-Maury and J. de Herdt combines an outline of the organisation of Judo in France with a useful manual of instruction, illustrated by 79 photographs of the simpler throws and holds and methods of self-defence against armed and unarmed attack.

Modern French Judo is based on the teaching of Mr. Kawaishi (6th DAN), himself a pupil of Prof. Kano, who came to France in 1935 and spent eight years building up a school of Judo specially adapted for European physique. There are however apparently still a number of unorthodox schools of doubtful traditions in France and one of the objects of this book is to enable a prospective pupil to judge the standard of instruction he is being offered.

The official organisation has been framed on logical lines, with a College of Black Belts responsible for standards of grading and an Executive Committee exercising what appears to be very strict and detailed authority over the professional conduct of the members.

French Judo depends largely on the professional instructor. The nine clubs or schools mentioned by the authors all appear to be run by paid instructors, who must be of black belt status with an additional special qualification entitling them to teach. Grading is dependent on prescribed periods of study and practice, amounting to a minimum of two years for a brown belt and three for a 1st DAN. The list of Black Belts contains 33 in the 1st DAN grade and 11 in the 2nd DAN grade. No higher grades are mentioned.

The manual of instruction is said by the authors to be designed to take the pupil up to the grade of 5th KYU. It comprises simple, clear descriptions of the more obvious movements in breakfalls, leg and ankle throws (7 varieties), hip throws (4 varieties), shoulder throws (3 varieties), hand throws (3 varieties), ground work and self defence. The emphasis is on the action of particular parts of the body such as the arms and legs, rather than on the use of the body as a whole, and the importance of the control of the diaphragm hardly seems to be realized—perhaps because the instruction is intended for beginners. On the other hand the grounding in self defence seems remarkably thorough and includes useful directions how to tackle an adversary brandishing a chair ! The photographs are excellent illustrations to the text.

We believe that a move is on foot to establish closer contact between Judoka in France and England and it seems clear that this development would be a valuable stimulus to both. Judging from this book it seems that the English side might have something to teach and also something to learn. The authors mention that " without thinking, Judokas constantly use their lower extremities for gestures of daily life which are normally made with the arms." Our French friends will forgive us for remarking that a Gallic conversation, conducted on these principles, would excite the liveliest anticipations in their phlegmatic neighbours on this side of the Channel. We warn them however that the shortage of jackets is just as bad over here as it is with them !

" *Judo* (*Jujutsu*), by Prof. Kano. The Budokwai is fortunate in having secured a copy of this useful little handbook, issued in English by the Japanese Government Railways and now out of print. It contains an explanation of the origin, history and principles of Judo, and its application in physical, mental and ethical training, with simple instruction in breaking balance and breakfalls. There are many excellent illustrations which show incidentally that Judo in Japan was extensively practised by girls.

JU-NO-KATA

(Continued from last Bulletin)

Description of the 8th, 9th, 10th and 11th movements..

By Ivy Carter.

Illustrations by L. A. Webb.

Key : A = attacker, D = defender, R = right, L = left.

Eighth Movement, Slanting Cut..

1. *D* faces *A* at a distance of one pace.

2. *A*. raises R. arm, elbow bent and fingers outstretched, across body to L. shoulder, then cuts forward and downward to R. across *D*.'s face.

3. *D*. leans backward from knees to avoid cut, grasps *A*.'s R. wrist in L. hand and carries it downwards to L. in direction of cut, while raising R. hand to shoulder level, fingers outstretched, with 3rd and 4th fingers separated, to thrust at *A*.'s eyes.

4. *A*. turns L. to avoid thrust, grasps *D*.'s R. wrist in L. hand and carries it forward in direction of thrust.

5. *D*. advances on L. foot and grasps *A*.'s L. wrist in L. hand to break grip on his own R. wrist.

6. *A*. places R. hand outside *D*.'s L. elbow and turns him right round to R.

7. On completing full turn, *D*. finds himself facing *A*.'s L. side. *D*. places L. hand on *A*.'s lower abdomen and R. hand on *A*.'s R. hip, sinks down with trunk upright and knees bent, presses his own abdomen against *A*.'s L. hip, then thrusts forward (not upward) with abdomen and inclines body backward. This lifts *A*. from the ground supported on *D*.'s body. (Fig. 1).

8. *A*. stretches both arms above head while in this position, letting them fall slowly as he is lowered to the ground.

9. *D*. resumes erect position, letting *A*.'s feet down on ground.

NINTH MOVEMENT, Wrist Grip (1).

A. and *D.* stand side by side, *D.* on L.

1. *A.* grasps *D.*'s R. wrist in the L. hand.

2. Advancing on R. foot, *D.* breaks *A.*'s grip by stiffening R. arm and moving whole R. side forward.

3. *A.* places R. hand outside *D.*'s R. elbow and slightly turns him to L.

4. *D.* passes L. arm round *A.*'s body, weight on R. foot and raises *A.* from the ground in a hip throw.

5. *A.* stretches legs upward.

A. and *D.* regain erect position.

TENTH MOVEMENT, Hand Raising.

1. *A.* and *D.* stand facing at opposite sides of mat. Both slowly raise R. arm, fully stretched, sideways and upwards while rising on to toes. Both lean forward and run to meet, R. arms crossed and R. shoulders in contact. (Fig. 2).

2. With R. arm stretched, *A'*.s body falls forward, and downward with R. shoulder against *D.*'s R. shoulder until his own R. hand touches mat. (Fig. 3).

FIG. 1.

FIG. 2.

FIG. 3.

FIG. 4.

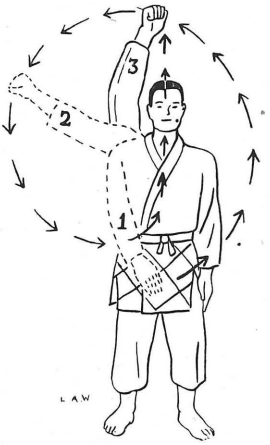


FIG. 5.

3. *D.*, who is now behind *A.* follows this movement and grips *A.*'s R. wrist in R. hand.

4. *A.*, keeping R. arm stretched, tries to regain erect position.

5. Still holding *A.*'s R. wrist, *D.* follows *A.*'s movement and as *A.* reaches erect position *D.* carries *A.*'s wrist, arm and body onwards to L. so that *A.*'s body is bent to L. from the hips. (Fig. 4).

6. *A.* again regains erect position, R. arm still stretched.

7. Still gripping *A.*'s R. wrist, *D.* again follows *A.*'s movement until *A.* is erect. Then *D.* moves L. foot back one pace, keeps *A.*'s R. arm stretched upward and presses down on *A.*'s L. shoulder with L. hand, at the same time curving his own body slightly forward, as in First Movement, para 8. (see Vol. 2, No. 2).

ELEVENTH MOVEMENT, Downward Blow.

A. and *D.* face each other about a yard apart.

1. *A.* gathers power from the Air by describing a clockwise circle with R. arm as follows : *A.* moves R. arm and hand, fingers stretched, across body to L., up L. side, across L. to R. overhead, grasping Power in clenched fist as arm descends on R. *A.* then moves clenched fist up centre close to body to full stretch overhead, advances on R. foot and brings fist forward and downwards to strike at *D.*'s head. (Fig. 5).

The movement then continues as in paras. 2, 3 and 4 (first part) of Sixth Movement but in the final position *D.* passes his R. arm round *A.*'s neck, grips L. collar and pulls to R., while stretching *A.*'s L. arm sideways across his own chest.

(*To be continued.*)

QUESTIONS AND ANSWERS

Question : What is the relation between Kendo and Judo ?

Answer : The relation is of brothers, Kendo as the elder, both born in the battlefield and fostered by the mother " Mortal Combat." The aim of both therefore is to defeat the enemy, Kendo by the use of swords, Judo unarmed. However in the life of a civilised era, they developed into fine arts and physical, mental and philosophical study and training. In the ancient feudal days, according to his code of honour, a Samurai (knight) had to discard his sword if the opponent lost his, so that the fight should be continued on an equal basis.

Question : Why should the wrists slide against the neck in applying neck locks.

Answer : The object of doing so is to move the strong muscles over the blood vessels and the nerve system to the heart, so that the pressure is applied directly on them. This will stop the blood circulation to the brain and paralyse the function of the heart.

Question : What is the connection between Judo and Buddhism or philosophy ?

Answer : As we all realise, mental stability or an unruffled state of nerve is a very important factor in a Judo contest. It would be more so if one were in mortal combat. Due to this fact, we often notice that in contests some do not fare so well as was expected of them judged by the ability shown in practice. So while one strives

for skill one must not neglect the mental side of the training. The philosophy of Buddhism, specially of the Zen sect, has a particular quality which fits into this need of mental training in Judo and Kendo. The main point is to rise above the problem of life and death and the sense of fear and apprehension. Thus, many students of Judo and Kendo study and practise the way of Zen training, while Zen students adopt Judo for their physical training.

This is the reason why many students of Buddhism in the West take an interest in Judo, especially after reading colourful journalistic reports about the mystic ability of the accomplished Judo masters.

BY THE WAY

NON-RESISTANCE.

A man was inspired by the philosophy that nothing is permanent in the universe and expounded his knowledge to his friends. " The sun's black spots are enlarging. The earth is cooling. The surface of the earth is limited while the population on it is multiplying rapidly. Empires rise and fall. Man comes and goes. In fifty years' time, none of us will be here." And finally, emphasising his argument, he said, " A man is fool who is sure of anything." One of his friends who listened with patience and indulgence quietly enquired, " Are you sure of that ? "

COUNTER THROW.

A Chief Mate on board ship was drunk one day, and the Captain in the log book recorded, " The Chief Mate was drunk all day." The Chief Mate was hurt, and protested, saying, " Was it necessary, sir ? " The Captain replied, " It was true, wasn't it ? " The Chief Mate could not argue, but when he left the bridge after his watch, he recorded in the log book, " The Captain was sober all day." The Captain seeing this was furious, and demanded an explanation. The Chief Mate meekly replied, " It was true, wasn't it ? "

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Metropolitan Police Judo Club : Elliot House, Paddington, W.

Warwick Judo Club : Warwick Institute, Raneleigh Road, S.W.1.

King's College, London, Judo Club, King's College, Strand, W.C.

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FRANCE :

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HOLLAND :

Judokwai-Nederland, Laan van Meerdervoort 384, -'s-Gravenhage, Holland.

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